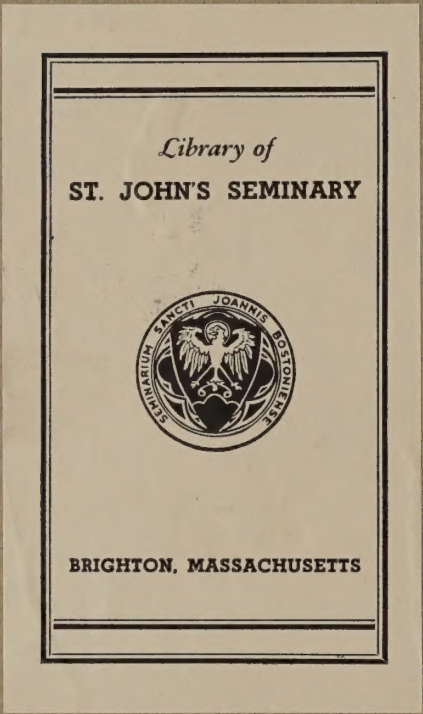


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# THE REVIEW.

By ARTHUR PREUSS.

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## NOTES AND REMARKS.

\* Now is the time to emerge from obscurity. Announce that you have been a life-long Democrat or Republican, but you can't stand Mr. Bryan or McKinley, as the case may be, and will vote with the other side, and fame is yours. You will be called a leader though you never even led trumps in euchre. I am under the impression that these leaders who are flopping just about keep the parties balanced. But what would partisan journalism do in the dog days were it not for lauding the fellows who flop to their side and scorning the fellows who flop to the other side?—*Mirror*, No. 28.

\* This is the way the *Medical Record* of New York comments on a recent prize-fight there: "A slugging-match between two brutes took place in this city, and the beaten man lay insensible for nearly five hours. It was briefly noted in the newspaper report 'that the blow which the man received when his head struck the stage at the time of the knockout, together with the plexus blow and other severe body punishment, had brought him to a state of collapse, but that no serious results would be likely to occur.' In the mean time the victor was receiving the homage of his devoted admirers. Evidently the 'boxers' are not all in China."

\* In a single column of a morning paper last Tuesday were reported seventeen deaths "through man's violence," and all occurring within the brief space of twenty-four hours. Some people might think this the result of the heated season; but others have an idea that our civilisation has its tremendous drawbacks.—*Jewish Voice*, Aug. 24th.

## THE FOURTH PLENARY COUNCIL.

In its edition of Aug. 19th the N. Y. *Sun* published a correspondence from Washington, a column in length, which may be briefly summarized as follows:

The Fourth Plenary Council of the American hierarchy is about due. It will probably meet within a year, very likely in Baltimore, though New York and Washington are considered for the location. The call is expected to come through the Apostolic Delegate. An interesting question is, who is entitled to preside at the Council, Magr. Martinelli or Cardinal Gibbons. The two chief questions that will come before the Council are the school question, "believed to have been settled by the last Council," but which has since "been the subject of many disputes and remains still practically unsettled," and the representation in the hierarchy of the different nationalities composing the Church in America, which are prepared to demand of the next Council that they receive that proportion of bishops and archbishops to which their number and influence entitle them. As for the school question, we are told it is now mainly a question of free parochial schools, for which there is a demand on all sides.

These are the essential features of the *Sun's* article. Our readers know, from an authoritative communication printed in No. 18, Vol. VI. of this Review, and other previous notes, that Rome has long desired the early convocation of another plenary council, against the wishes of a number of our bishops, and is slowly preparing the way therefor; that among the chief subjects for discussion and enactment will be the formation of diocesan chapters to take the place of the consultors established as a temporary compromise and expedient by the Third Plenary Council held in 1884; the establishment of more canonical parishes; the relations between priests and bishops; the tenure of church property and its financial administration.

That the question of free parochial schools is to be added to this list, seems not at all improbable, for it is becoming more evident from year to year that the only means of saving our educational system is to make the parish institutions as free as the public schools.

We are not aware that anyone is preparing to bring before the Council the question of a more adequate representation of the various nationalities in the hierarchy, although it is a burning and fruitful question whose discussion by the bishops would doubtless prove beneficial, if only to dispel the prejudices that exist on this subject among some members of the episcopate and many of the clergy.

The exact time for holding the Fourth Plenary Council has not yet been determined. The present stage of the preparations makes the convocation of it within a twelvemonth rather improbable. ARTHUR PREUSS.

\* A duty is no sooner divined than from that very moment it becomes binding upon us.—Amiel.

## A PROTESTANT PLEA FOR SACRAMENTAL UNCTION.

In the *Living Church*, a Protestant-Episcopalian church paper published in Milwaukee and Chicago (edition of July 28th), Mr. W. Thornton Parker, M. D., Brother of the Guild of Mercy, laments the decay of much that is beautiful in ritual and helpful in Christian life, especially of what he calls "the comfortable usage of Holy Unction," which he declares to be "one of the most ancient, and aside from Baptism and the Holy Eucharist, almost the only function which is mentioned and detailed in the Gospels."

Mr. Parker points out that "in St. Mark's Gospel, the thirteenth verse of the sixth chapter, will be found these words, 'And they anointed with oil many that were sick and healed them,' read by thousands upon thousands of Christians almost daily throughout the world; the marvel of it all is that such precious words, such a wonderful Christian truth, seems to attract little attention—almost none, we might say, of a practical nature."

Again, he quotes from the Epistle of St. James a passage which contains a direct and positive instruction from the Apostle concerning Holy Unction.

He then shows that the Church, in the earliest times, when nearest the blessed influence of the Saviour's immediate presence, and in the many centuries following His ascension, "found benefit and exerted great influence in the cure of souls, by the use of Holy Unction;" and expresses surprise that "such a powerful means of grace should have almost passed into disuse" among Protestants; adding that some of the Episcopal church societies and many devout "priests" and laymen of that sect "are praying for the restoration of the sacramental rite of Unction."

## ROMAN FAKES.

The Rome correspondent of the N. Y. *Free-man's Journal* (No. 3,504) writes to that paper under date of Aug. 8th:

"American newspapers of a month ago have all" (THE REVIEW and a few others, notably German Catholic journals excepted—A. P.) "got the appointment of Cardinal Satolli to the Prefecture of the Propaganda. There is nothing like being up to date, of course, but we have not heard the news over here yet. The French papers have also published a list of the eleven Cardinals who are to be created next January—six Italians and five foreigners, with all the names and addresses given. It is only a sign that there is not much real Roman news to write about these times."

\* The cake-walk seems a fashionable feature at Virginia Catholic entertainments this season. We may at least hope mock marriages shall not become popular. It is sad enough to contemplate the Confraternity of the Holy Ghost engaged in a cake-walk.—*Midland Review*, Aug. 23rd.

## NINETEENTH CENTURY PASSION.

[From the French of Ernest Hello, for THE REVIEW, By Mrs. Susan Tracy Otten.]

Mankind is a disease, said Hippocrates of old, and truly it is impossible to fix one's eyes on the race of Adam without beholding suffering. No matter what epoch of history engages our attention—unless, indeed, we revert to the days of man's innocence—we are confronted with misery; passion is ever present, because the passions have their course. Human speech has traces of a beauty which is terrible: it seems to treasure a confused memory of truths suspected but not fully seized upon. Passion means suffering. And it means disordered desire. Thus the very word seems bound to point out for the soul the cause of its sadness.

Who are the men who truly preserve their joyousness and their youth—who amidst the universal passion are still possessed of the secret of joy?

Those only who have renounced the passions. They dwell in the world of action.

The language which calls desire and sorrow by the same name, and indicates by this analogy so profound a moral, teaches another lesson by signifying the wonderful contrast between action and passion.

In truth, passion makes for nothing, but unmakes and destroys.

It is the contrary of constructive operation.

Self-control is the pre-requisite of action. Passion may be defined as the loss of self-control.

Passion withdraws a man from the realm of order, and places him under the dominion of caprice.

Ruled by caprice, man can and, indeed, does move; but this motion is not action, only agitation. He alone can build who obeys the laws of equilibrium. Others may move, gather together, deposit, remove and replace the stones, but build they can not: witness the Tower of Babel. Where the passions wield the sceptre, there confusion reigns. They can not speak, they only utter cries.

Actions are the living words uttered in universal accord by the harmonious voice of unity.

The passions are the roarings rent as in a charivari by the discordant voice of him whose name is Legion.

It is fruitfulness which characterizes action. The mark of passion is barrenness. It is most interesting to note the many results which spring from one simple action and the number of failures whose parentage may be traced to a complex passion. Passion, restless, ever-moving, agitated, harassed, willing and unwilling, uncertain of others and of self, doubts, affirms, adores, denies, is enthusiastic, then defiant; passes from presumption to despair and back again to presumption, is enraged at others and angered at self, boasts and belittles, is raised up and cast down, self-indulgent and niggardly, yields successively to every extravagant feeling, and, at last, falls breathless, lifeless, ruined, giving forth the dying groans of the wounded wild beast; and from all this what re-

sults? Nothing—nothing but noise.

Action, on the other hand, is calm, sights its object and attains unto it. One single step of a holy man is more productive than ages of discussion on the part of an impassioned multitude.

That which is always lacking to passion is time. The wise man uses time well; the man of passion wastes it. His life resolves itself into a chaos, in the midst of whose useless yet ceaseless agitation he finds leisure neither for labor nor for rest.

Truth is discreet. Passion, mark it well, is at once garrulous and secretive.

In order to penetrate into the inner nature of passion, one has but to remember that, in the etymological sense of the word, passion is error. Error is the state of that man who on the way to a certain destination mistakes the route.

Passion is the state of a man who, aspiring to the satisfaction of his desires, seeks where it can not be found. Passion is an erring search after the infinite. The heart of man desires that which has no limits. The horizon is his enemy. But man feeling the infinitude of his power, and not deceived as to his desires, nevertheless mistakes their real object, arrests their course before they have attained their end, and seeks to satisfy in the finite those longings which it can never appease. He attempts to content himself with what is limited. Human passions fail because they lack ambition.

The passions move about much without effecting any real progress; so the man who loses his way may measure many a mile without approaching any nearer to the goal which he seeks, but of whose situation he is ignorant.

From the beginning the passions have had the character of disease which is their special mark, but what I have set myself to show forth at present is the particular aspect which they have taken on in the nineteenth century. To their first disorder, which is essential to their nature, is super-added a secondary and accidental ailment, which is peculiar to our times. Never has the force of human aspiration been greater than it is to-day, but never has it shot so wide of the mark. The double nature of our desires gives them a character all their own and furnishes the explanation of our greatness and our misery, of our life, our activities and our literature.

Two hundred years since, human passions seemed to find their term in their object. A man desiring a certain thing was, to all appearances, absorbed in the object of his desires. Let us suppose he longed for power. His ambition seemed in reality to grasp after dominion and to seek no further. There was prospect of rest for him when the term of his desires should be attained to, because it appeared that the object of his passion was truly the term of his desires, and that his desires really had their term.

Our desires are avowedly without object, and never shall they cease to devour us until for food they shall have seized upon the infinite.

But it requires courage to place one's final perfection in the infinite. Because, in that case, both in theory and in practice, sacrifice is to be met in the way. It will not

suffice to be ardent, it is also necessary to be strong. Aspiration alone is not enough, but virtue is also needed. That man may adore the infinite in its nature and in its place, he must be possessed of justice.

Now, being ardent and weak, full of desires, but void of virtues, what does man do? He chooses this or that creature, and sets it up for his adoration. But as he will not curb his pretensions, he exacts of the creature which he worships that it be or appear to be infinite. In the seventeenth century the idol needed but to be lovable; in the nineteenth it must be infinite.

The society and literature of the age might be described as exhibiting a passion mighty in its origin, but mistaken in its object, which seizes upon and swallows up everything in its path.

The young heroes of Moliere were charmed with the fair ladies with whom the author, (I do not say "poet," for Moliere was anything but a poet,) with whom the author paired them off. Their love affairs were managed in the midst of merry-making, dancing, and gaiety. To-day the men are ready to curse the women whom they adore, because they are continually confronted with disappointment, exacting, as they do, on the part of their inamoratas that limitless perfection which alone can inspire worship. The dagger takes the place of the fan.

That the nineteenth century is starving, is a fact evident to the most casual observer. It is unnecessary that one be a profound student in order to realize the need of the age. Glance at it for an instant only, and you will see that it is famishing, and if you can not see this, make up your mind never to see again, for, in that case, you are blind. Yes! the times are hungry, but for what? What, indeed, can satisfy an age but that which is infinite and eternal? We, as our fathers were before us, are worked upon by infinity as a field is tilled by the husbandman, but they did not feel this as we do. As for us, we feel it, God calls. He calls unceasingly, but emphasized by the spur, his voice is more insistent. The present age rears and charges in vain. It is hard for it to kick against the pricks, and this resistance will not last for aye. Poor and proud heir to all the greatness and misery of humanity, the age marches heavily onward, burdened with glory and with shame, now giving vent to blasphemy and anon lost in adoration. Adoration, blasphemy; madness, love; all these things it carries, in all these directions it travels far. Indifference, unfortunately, is also included in the load, but this is on the surface; for indifference is not, in reality, a nineteenth century product, but the foam and dribbling of the eighteenth—a body, dead and rotted these hundred years, which men have forgotten to bury. As for us, our sleep is light and half conscious. We have been disturbed by many rousing noises in the past hundred years, and fear and hunger are at the bottom of our souls.

The more man knows himself, the more he feels his necessities. Now, the man of a century ago was in almost total ignorance of his own nature. He slept, but in his dreams he suffered thirst, and to slake his thirst he drank of blood! So we had '93. Want is essential to man. But it may impell him in different directions. If he turn for satisfaction to the infinite, he shall be filled and shall consume nothing. If, on the other hand, he turn to finite things which can not fill his cruse, he shall go empty away and yet he will

destroy much, and the more he destroys the greater will be his void. Man at the close of the eighteenth century, feeling thirst, desired blood.

At that time Marivaux was still considered amusing; since then Marivaux has been denied this quality.

A hundred years ago it was believed that man could live on nothing. Now we are sure that he must be fed. It is plain that he can not live on nothing, and that Diderot and Voltaire can not afford sufficient nourishment to fill his cavernous emptiness. Man, having rejected both the natural and supernatural order, now sees the necessity of re-affirming both. The more he tastes of nothingness, the more he hungers after Being. After wallowing in the abyss, even the plain will not now content him, but he must seek the heights.

Moreover, having sounded all the depths and not having found satisfaction, the nineteenth century has a weariness and disgust never felt by any other age. Look over the pages of history. There have been times of enjoyment, of labor, of faith, etc., etc. Ours is a time of dreams and weariness. It will not be long before we shall either lapse into savagery or fall to our knees, for what is weariness if not a thirst either to adore or to devour.

The eighteenth century had a taste for nothingness. There it rested and was content. The nineteenth still remains there, but is not satisfied.

The eighteenth century found its element in vacuity. The nineteenth has not yet made the necessary effort to start the air-pump, but at least it is stifling and that is something.

Plainly God is calling. Man must now hear his voice and answer. He has turned on all sides; before turning to God he has tried all other ways. He has tried all, and all have failed. He has worn out passion and sophistry. Their outer coverings have been rubbed off by constant handling, and now he beholds with horror the bare skeletons. What will you be? Pagan? Go too! Rationalist? Fichte is dead. Pantheist? Hegel is dead.

All that wears out is thread-bare. All that can be measured is fathomed. What then remains? The unfathomable. All springs are dry excepting that which never fails. The blood of man was not enough. It is the blood of the Man-God of which we must partake!

The mistake natural to passion is the worship of that which is finite. The error peculiar to this age consists in perceiving that the finite object is not worthy of worship, yet still persisting to adore it. Hence arises a novel malady unknown to our forefathers. Their passions had a simplicity which ours lack. Where theirs were precise, ours are indefinite. Passion with them seemed directed towards a certain person or object, while with us there is barely an attempt to hide the fact that the person or object to which our passion goes forth is naught but a pretext. Our age has also invented a passion of its own, which is the explanation of its entire literature. This passion is the sum of all others, yet has not the form of any. It is a vague desire, which, too great to find satisfaction in a single object, yet too nerveless to reach towards the infinite, wanders through all things and fixes itself on nothing.

And now for the cause of the phenomenon, the solution of the enigma, the key-note of the times.

In philosophy, the nineteenth century has cast off as unworthy of itself the vulgar idolatry, the ancient idolatry, the idolatry of a be-

ing, but not having the force to worship Being itself and replace idolatry by adoration (for adoration is a virtue), it has chosen rather to worship all beings, and exacting of all creation the stamp of the limitless, which creation, not containing the infinite, was unable to provide, it has thrown itself upon pantheism.

That which is true of the mind of the age also applies to its heart. Latter-day emotions, no longer submitting to the limitations of a finite object and not aspiring to the Infinite Being, have hurled themselves through space in the attempt to adore all things successively or at once, now concentrating upon a single object and again dispersing over all. What then, is the secret of the nineteenth century? The main-spring of its passions is also that of its philosophy.

It is pantheism.

Pantheism is the learned form of idolatry. Now the nineteenth century, being refined both in its emotions and in its conceptions, has adopted the newer form of paganism. Its thoughts, its affections, its life are pantheistic.

The Pantheists adore the whisperings of the breeze, the trees and flowers, the sunset, the faint illuminations, visible or invisible, which they discern or imagine that they discern, upon the desert horizon which hems them in. Without hope of finding another soul who can inspire their love, and strangers to the love of God, they strive to love all things, real and fanciful, thinking to distract the heart by incessant change. All in vain. Neither the intelligence nor the affections of man can remain deaf to the voice of invincible unity. Pantheism offers no solution to the problem of life: it only invites to suicide. In order to love all beings and not despair, it is necessary to love Being itself. In Him the flame of love is at the same time satisfied and enkindled. Apart from Him this flame leaps up into the void, wastes, consumes, falls back upon itself and is extinguished.

ERNEST HELLO.

#### QUEEN MARGHERITA'S PRAYER.

The day after the assassination of her royal consort, Queen Margherita of Italy sent a touching letter to Bishop Bonomelli, of Cremona, in which she enclosed a prayer composed by herself for recital by the faithful for the repose of Umberto's soul, requesting the Bishop to publish it with his approval.

The prayer is in form of a rosary, as follows:—

Credo. Our Father. De Profundis.—Because he was merciful to all, according to Thy law, O Lord, be merciful to him and give him peace.

Ten Hail Mary's.

Our Father. De Profundis.—Because he cared only for justice, have pity on him, O Lord.

Ten Hail Mary's.

Our Father. De Profundis.—Because he always forgave every one, forgive Thou his errors, inevitable to human nature, O Lord.

Ten Hail Mary's.

Our Father. De Profundis.—Because he loved his people and had only one thought, the welfare of his fatherland, receive Thou him into Thy glorious kingdom, O Lord.

Ten Hail Mary's.

Our Father. De Profundis.—Because he was good until his last breath and fell a vic-

tim to his goodness, give him the eternal crown of martyrs, O Lord.

Ten Hail Mary's. Our Father. De Profundis.

LET US PRAY.

O Lord! He did what was good in this world, hated no one, always forgave those who wronged him, sacrificed his life to duty and to the welfare of his country until his last breath, and he tried to fulfil his mission.

By the red blood that flowed from his three wounds, by the work of goodness and justice which he accomplished in life, O eternal and just Lord, receive him into Thy arms and give him the eternal reward.

Stabat Mater. De Profundis.

\* \* \*

Bishop Bonomelli authorized the publication of this prayer, having, he says, "asked counsel and received a favorable reply," which was construed as a papal permission.

Nevertheless, our esteemed contemporary, *La Vérité Française*, deemed it its duty to say (edition of Aug. 8th), over the signature of its able editor-in-chief, that while the prayer of Queen Margherita was worthy of respect because of the tender conjugal love that inspired it, it could not possibly change a situation and a career which no Catholic was able to forget. While King Umberto, in his private life, may have been merciful, just, and good, as a public man and King of Italy he repeatedly pronounced words which proved that he desired something else than justice, since when he spoke of "intangible Rome," he meant that the Pope was to remain forever deprived of the domains which had been violently and unjustly taken away from him.

On Aug. 20th, a Rome despatch to the *Chicago Record* reported that the *Osservatore Romano* of the day previous had printed an authoritative statement emanating from the Vatican, which said that Queen Margherita's prayer, which was supposed to have received the Holy Father's sanction, was in reality distasteful to the ecclesiastical authorities.

The same note declared that the Holy See tolerated the burial of King Humbert in the Pantheon only for the reason that of late the King had seemed "disposed to be reconciled with God."

This news confirms the first impression of the *Vérité Française* and *The Review*, that the publication of the Queen's prayer by the Bishop of Cremona was a *faux pas*, done without the consent and against the wishes of the Sovereign Pontiff, who could not allow a man to be publicly lauded as good and just and merciful who never even indicated the slightest desire to right the grievous wrong committed by his father against the Spouse of Christ,—a wrong by which he sat enthroned in the Eternal City as King of Italy.

ARTHUR PREUSS.

P. S.—Since the above was written, the *N. Y. Journal's* Rome correspondent announced that the Vatican issued an edict prohibiting the use of Queen Margherita's prayer by Catholics either in churches or in their private devotions.

It is said that the new King deeply resents this "affront" to his mother and that the action of the Vatican in the matter, "destroys the hopes that had been formed since the assassination of Humbert of a reconciliation of Church and State."

\* When a man offers you a cigar with the remark that they are two for a quarter, you may be sure that he has kept the twenty-cent one to smoke himself.

## UNRIPE CONVERTS.

"Converts," said W. Ward in the *Catholic World*, April 1898, "are an enthusiastic but not always quite reasonable element in the Church."

The truth of these words is once more confirmed by Mr. Thorne's lay sermon on mixed marriages in the current issue of the *Globe Review*, on which we have repeatedly animadverted.

But Mr. Thorne is not the only unripe convert. Says the *London Tablet* (July 7th):

"In the large number of converts who are annually received into the pale of the Church, it is to be expected that at least a few persons will find their way thither who are not of her spirit, and who carry with them a large measure of that pretentiousness which leads them to bring all things—and especially the policy, practice, and government of the Catholic Church—to the bar of their own petty, personal views. Apparently, it requires some years for such persons to get it into their heads that Christ intends that His Church upon earth shall be guided by the Holy Ghost and her responsible authorities, and not by the private judgment of this or that individual. It is only justice to such unripe converts to say that when they finally reach a further stage of widening and sobering experience, and come to know the Church as she really exists, they themselves are usually the first to be ashamed of the 'ignorantiae' and ineptitudes to which they have given expression during the days of their Catholic immaturity, and while they saw men—especially Jesuits!—like trees walking. Such unassimilated converts are notoriously few and exceptional, and stand out in marked contrast to the multitudes of true converts who are being gathered into the Church from all classes, and who never cease to thank God for what they have found within the fold. Indeed, by no one would the obliquities and perversities of a silly and seditious few be more vehemently rebuked and condemned than by the hosts of their fellow converts, who have had happily sufficient grace and instruction to grasp the meaning and spirit of the faith, and the humility and docility of heart and judgment which Christ has made the *sine qua non* of His followers.

"If, however, the British public has any special interest in following the psychological phases of the dissatisfied few, rather than knowing the mind and conviction of the experienced and satisfied many, it will have an opportunity of doing so in such articles as that which a writer who assumes the name of 'Fidelis' has contributed to the *Contemporary*, and that which Mr. R. E. Dell has contributed to the *Nineteenth Century*. In both they will find the same visionary and distorted estimate of Catholic policy and practice, the same narrowness of insularity and racial prejudice, the same hysterical aversion to the 'Curia,' the 'Inquisition,' and the 'Jesuits,' and we may add, the same recklessness of uncharitable indictment which, in writers of any weight, would amount to impertinence. It may afford some harmless amusement to Catholics who have a life-long knowledge of the Church, her spirit and her working, to find a small group of converts of yesterday, ready here in England to undertake the reform of the Catholic Church from the See of Peter downwards, and to assist Leo XIII. and the Catholic episcopate generally in the work of putting their house in order. That they possess the quali-

fications spiritual and intellectual required for such a task need not be doubted. But Catholics (and especially those who have every sympathy with every measure of wise and orderly and Catholic reform) may feel, all the same, that the Church of God is likely to walk steadily on in the way of her wisdom, treasuring her deposit of revealed truth, and smiting heresy and falsehood, assimilating the humble and reverent, and shedding the proud and disloyal; keeping indeed the Dupanlous and Lacordaires, but casting the Doellingers and the de Lamennais. In the meantime the visionary grievances which a few disaffected neophytes may offer to the pages of the non-Catholic press will find their best refutation in the reform purely subjective and much-needed, which time and a riper and fuller and more accurate acquaintance with the Catholic Church, will, no doubt, operate in the minds of their authors." J. F. M.

## THE QUESTION OF A CATHOLIC DAILY.

We trust we are violating no privacy if we publish a letter we lately received from Mr. James Gerard Smith, Counselor at law, 212 Mutual Life Building, Buffalo, N. Y. It is dated Aug. 14th and reads as follows:

TO THE EDITOR OF THE REVIEW.—Sir:

For some time past I have been considering the advisability of raising money for the purpose of publishing a great English Catholic daily newspaper. I notice that you are advocating a similar undertaking.

If you have given the question of costs some thought, have you any objection to communicate your results to me, together with any other suggestions and ideas that you may have concerning the same?

Roughly speaking, according to my calculations, it would be inadvisable to proceed without at least \$100,000 pledged.

I have broached the idea to intelligent and educated men and they all agree that the time is ripe; but these men have not the money.

Thanking you in advance for the courtesy of a reply, I am,

Yours respectfully,

JAMES GERARD SMITH.

\* \* \*

No doubt, "the time is ripe." But we have found the same obstacle out West that Mr. Smith has encountered in Buffalo:—the "intelligent and educated men" who see eye to eye with us in this important question, "have not the money."

How large a capital ought to be pledged—and not only "pledged," but put up in cold cash—is a question which can not be answered unless one has formed definite plans in regard to the establishment of a Catholic daily newspaper.

The first consideration is one of location. Where should the experiment be made? In our opinion in New York City. If it succeeds there—and the conditions appear to us more favorable there than anywhere else—the Catholics of other, smaller cities will soon follow suit.

How large a paper ought it to be? No blanket sheet. From four to six pages, ordinary size, would suffice.

At what price should it sell? It will probably have to be a penny paper, to sell, with the annual mail subscription price set accordingly.

How large a staff would it require? Six first-class editors, at least, with a few amanuenses and reporters.

The news service—supposing it to be an afternoon paper—will not necessarily be costly. In a city like New York the important news of the day are ladled out to an inquisitive public so liberally and at such short intervals, that the Catholic daily could probably get along with a skilful and critical redaction of the despatches of its secular contemporaries, supplemented by a limited number of "specials" on Catholic affairs.

If we had one hundred thousand dollars at our command, we would stake them on such a venture, provided we could find 1. the right kind of an editor; 2. the right kind of a business manager; 3. the right kind of an advertising solicitor. On the latter two factors much will depend, though the first and chief requisite is, of course, a good editor.

We shall cheerfully furnish more information to Mr. Smith, if he will put his questions in concise form and permit us to publish them, with our answers, in *THE REVIEW*, many of whose readers have been and are deeply interested in this matter.

ARTHUR PREUSS.

## THE ORDER OF PRAEMONSTRATIENS.

The Praemonstratensians have for some years had a provincial house in West De Pere, Wisconsin, in the Diocese of Green Bay, founded by Fathers from the Abbey of Heeswijk, Holland. The seven Fathers resident there conduct St. Norbert's College, a preparatory seminary, and give missions throughout the Diocese and also, if we may believe the Catholic Directory, in Canada. They likewise publish the monthly *Annals of St. Joseph*.

From the review of a new catalog of the Order of Praemonstratensians in the *Salzburg Katholische Kirchenzeitung* (No. 60), we take the following details:

Cardinal Oreglia is protector of the Order, which was founded in the twelfth century by St. Norbert, and Abbot Strahov in Prague, where St. Norbert's body rests, is the superior general.

The so-called First Order of St. Norbert, consisting of priests and lay brothers, has five provinces, with headquarters in Austria, Hungary, Belgium, Holland, and France respectively. There are branches or missions in the U. S., England, Brazil, and Africa. This branch of the Order has 950 members, mostly engaged in pastoral, mission, and to some extent also in educational work.

The Second Order of St. Norbert, consisting of Sisters, is represented in Austria, Russian-Poland, Belgium, Holland, France, Spain, and Switzerland. Its membership is 244. Most of the Sisters lead a life of contemplation or devote themselves to handiwork and manual training.

The Third Order of St. Norbert, it seems, no longer exists.

The total membership of the Order of Praemonstratensians is given as 1194, in the new general catalog for 1900. Two members of the Order, besides its abbots, belong to the hierarchy: the Bishop of Namur, Msgr. Heylen, and the Apostolic Prefect of Uelle in the Belgian Congo District.

The Order publishes periodicals in the German, French, English, Flemish, and Dutch languages. The Rev. Leo Goovaerts, O.

Praem., is just now bringing out, in French, a biographical dictionary of the most famous writers and scholars of the Praemonstratensian Order since its foundation (*Société belge de librairie*, Oscar Schepens & Cie., Bruxelles.) J. W.

## EXCHANGE COMMENT

Some of the discussions in the American Catholic press remind the editor of the *Cleveland Catholic Universe* (Aug. 17th)—who is he, by the way?—of “an old German who was called to serve on a coroner’s inquest. He did not understand the proceedings very well, but after listening to the testimony for an hour, he went over and lifted the cloth from the face of the subject and put his hand upon the forehead of the corpse. He then turned in astonishment, and said: ‘Golly! The man is dead; let’s ush go home.’”

There is indeed in many of our esteemed contemporaries too much discussion of dead issues at the expense of the live and burning questions of the day.

\* \* \*

The subjoined cutting is from the *Providence Visitor* of Aug. 18th:]

“At this trying season, when available topics are few and far between, and when strenuous work is out of the question, the editor finds a certain melancholy satisfaction in animadverting upon the shortcomings of his contemporaries. We have gone through our exchanges, Northern and Southern, Eastern and Western, and find them all flat, stale, and unprofitable. Enthusiasm, passion, and imagination seem to have departed from the editorial world; dullness and perfunctoriness reign supreme. One usually volcanic brother now discourses gently about ‘Friendship.’ Another philosophizes on the ‘Serving of Mass,’ another on ‘Imaginary Woes,’ another expatiates on ‘The Tendencies of Biological Inquiry,’ while another discusses the ‘Shirt-Waist Problem.’ There is a manifest lack of originality and good judgment all along the line. Keenwitted critics, whose cold-weather pronouncements are an inspiration to us, now seem unable to elaborate a decent platitude. We submit that, in the interests of themselves and their patrons, the Catholic editors of the country ought to follow the example recently set by the oracle of the *St. Louis Review*. He calmly suspended publication for a week and took a vacation.”

Yes, and not a single subscriber grudged him his vacation, either. Only one malicious confrere suggested that it would be a blessing if he made his vacation “permanent.” But that would not do. Now that *Griffin’s Journal* is dead, who would be left to stir up the animals if “the oracle of the *St. Louis Review*” suddenly lapsed into silence sempiternal?

\* \* \*

The *Intermountain Catholic*, of Salt Lake City and Denver, in its issue of Aug. 11th, devotes an editorial article of half a column to a glowing “puff” for the society called the Elks, which even the liberal editor of the *Western Watchman* declared, on the occasion of its national convention in St. Louis, in June 1899 (*Sunday Watchman*, June 25th, quoted in *THE REVIEW* of June 29th) to be an infallible symptom of the reversion of Protestantism to Paganism, a majority of the members belonging to no church, most of them not even being baptized, and all of them having for their patron and model, not a hero or a saint, but that proud beast of the western

hills which has come to be regarded as the symbol of animal prowess and good cheer and philanthropy everywhere.

“Not one in five hundred,” said the *Watchman*, speaking of the Elks’ convention, “had any valid title to the name of Christian. But they were men; great, strong, fearless men. They were Elks in human form, with all the instincts, all the passions, all the hopes of Elks....”

He who has seen a band of these human Elks together and has observed where and how they “celebrate,” will agree with Father Phelan and ourselves when we see in their order the apotheosis of passions, the exaltation of the natural virtues at the cost of the supernatural, such as we beheld it in the days of Rome’s and Greece’s decline.

This society the *Intermountain Catholic* wishes to see spread among Catholics;—or is this not the meaning of its enthusiastic editorial praise of the “Jolly Corks” (the original name of the Elks)?

Just as though we had not already now among our people far too many “Jolly Corks” and entirely too few sane, sober, serious, and practical Catholics!

\* \* \*

The subjoined remark of the *Catholic Universe* (Aug. 24th) came to our notice when the above was already in type:

“A recent issue of the *Intermountain Catholic* contains an editorial on the Elks that for gush and ignorance beats the record. Anyone with any knowledge of the history and principles of this malodorous organisation could never have penned the silly praises and adulation of the *Intermountain Catholic*. The writer owes an apology to all Catholic newspaperdom for his defense and advocacy of the most pagan of all the social organisations that claim recognition in our day. Elkdom is naturalism run mad. It deserves nothing from the Catholic press but unqualified condemnation.”

\* \* \*

The *Independent* (No. 2699) prints the following among its “Pebbles:”

“*New Foreman*: ‘Little short of copy, sir.’ *Editor*: ‘Don’t you know the standing rule of the office?’ *New Foreman*: ‘No, sir; what is it?’ *Editor*: ‘When short of copy always run the portrait of the Dowager Empress of China!’”

We know one Catholic weekly, in the South, whose foreman seems to have standing orders to “run” the portrait of the bishops of the Province whenever the supply of copy gives out, which occurs about twice every month.

\* \* \*

The *Independent* (same issue) says of Miss M. T. Elder, of New Orleans, Archbishop Elder’s termagant niece, that she “has a way of telling unwelcome truths, when it will do any good.”

It is hard to see at times what good her puerile outbursts do. Miss Elder never quite sticks to the truth. She invariably exaggerates. That is probably the reason why, despite her evident honesty and good will, sensible Catholics have long since ceased to attach any importance to her outbursts.

ARTHUR PREUSS.

\* Section 5 of article VI. of the State Constitution of North Carolina provides that among the classes of voters disqualified from office-holding in North Carolina shall be “all persons who shall deny the being of Almighty God.”

## CONTEMPORARY RECORD.

### FALK’S SUCCESSOR.

Wolfgang Voltz writes from Bremen to the *Chicago Record* (Aug. 22nd):

“Herr Holtgreve, privy councillor in the Department of Justice at Berlin, has just been appointed successor to the late Dr. Falk, President of the Upper District Court at Hamm. Falk was the author of the famous May laws of 1873, and, next to Bismarck, was the foremost combatant in the Kulturkampf. Holtgreve, on the other hand, was one of Falk’s most decided ultramontane opponents and the author of some of the most bitter pamphlets against the minister. That such a man should be singled out from all other candidates as Falk’s successor is the best evidence of the fact that matters have completely changed in Prussia since the days when Bismarck declared: ‘We shall not go to Canossa!’”

### BIBLES FOR FIRE CRACKERS.

Under this caption we read in the *Mirror* (N. 28):

“A few years ago,” said a Chicago clergyman, “there went up a great cry for ‘mission-ally Bibles’ in the Flowery Kingdom. The demand was unprecedented and thousands of dollars were spent in sending them nice red morocco testaments. This sort of thing went on for a long time, but the number of native converts did not increase accordingly. The missionaries investigated. What do you suppose they discovered?” “They used the bibles for gun wadding?” “No; they made fire-crackers of ‘em. Practically all the nicely printed bibles that we were sending over there were rolled up in nice little rolls, a page at a time, and made into firecrackers. The Chinese made firecrackers at home for an incredibly low price and the paper that they were getting free was a considerable figure with them. But it taught us a Celestial lesson, as I might say.”

## EDUCATION.

### THE CHRISTIAN BROTHERS AND CATHOLIC EDUCATION.

The *N. Y. Independent* (p. 1937) says in the course of an editorial on the above subject:

“Our readers are acquainted with the long conflict between the American branch of the Christian Brothers and the governing body in France, and the decree which went forth from the foreign majority of that body that the American colleges should give up the teaching of Latin and return to purely vernacular teaching, such as De la Salle, the pious founder of the order, had in mind for the children of the French peasantry. It will be recalled that the Roman Congregation, after a long examination, and against the unanimous protest of the American hierarchy, sustained the prohibition. The fight has now been renewed by the American Brothers—the issue being complete separation. Whether the radicals can secure the almost unanimous vote needed to sever all connection with the great organisation with which they have been so long identified, is very doubtful. But they are increasing daily; secession is their only resort. The Latin is but one of a dozen questions upon which the two branches can not accord. The younger Americans have wearied of compromise; they are dissatisfied with the present conduct of the schools; when they

become independent they will retain the useful in the old system and rid themselves of its ornamental antiquities. With their free action will begin a new era in Catholic collegiate education, and the transition from the Petit Seminaire type to one completely adapted to our own country will be rapid and sure.

"The present American Catholic college is a development of the eighteenth century boarding-schools of France, wherein boys prepared for entrance to the Grand Ecclesiastical Seminary. The colleges to this day are hindered and cramped by rules fitted to the customs and needs peculiar to the older parent institution."

The *Independent* is an incessant reformer. Were its efforts bent upon reforming the reformation, it would hardly concern us; but its object of reformation is preferably the Catholic Church or Catholic institutions. It has always a few nests on hand in which Liberal Catholic hens may lay their eggs, that are then carefully hatched in the *Independent's* incubator.

Now as to the Christian Brothers, enough has been said in these columns.

As the *Providence Visitor* rightly observes (Aug. 18th), the Brothers are not commonly understood—and we say it with all respect—to enjoy such eminence in the collegiate world as to warrant the hopes which the *Independent* founds upon their alleged design of cutting loose from their French superiors. They have their place, and a useful and honorable place it is—but they do not head the procession, so to speak. For the rest, we wish that the good religious would keep their domestic differences to themselves. The airing of these things gives occasion to the Philistines to rejoice and blaspheme.

As to the reform of Catholic colleges, Father Brosnahan, S. J., has shown President Elliott that the modern American system of education has yet to be tested, while the Catholic, and especially the Jesuit, method has stood the test long ago. Let the *Independent* and all its followers inaugurate the modern method; let them throw out Latin and Greek, substituting if they will, Spanish and Chinese. Those parents who desire for their sons a thorough preparation and all-around education will continue to send them to Catholic colleges, and the time will soon come when Catholics alone can lay claim to classically educated men. J. F. MEIFUSS.

#### THE STUDY OF THE CLASSICS.

The Roman *Civiltà Cattolica*, in a criticism of Dr. G. Hoberg's "Die Genesis, nach dem Literalsinn erklärt" (B. Herder, 1899), remarks (Quad. 1203, p. 331):

"E proprio da deplorare, che opere di questa natura, sì dotte, sì profonde, sì utili al clero cattolico d'ogni parte del mondo, non siano scritte nella lingua della Chiesa a tutti accessibile," (and adds that it would be a true apostolate to lead back the nations to the use of the Latin tongue in the sciences, especially sacred theology).

One naturally enquires: Why does not an eminent theologian like Dr. Hoberg, in writing an exegetical work for universal use among Catholic scholars, employ the Latin instead of his German mother tongue?

The Rev. G. Gietmann, S. J., in a timely and solid paper in the *Stimmen aus Maria-Laach* (6. Heft, p. 56), in which he deplors the waning of classical education in Germany, indirectly answers this query thus:

"We have to-day arrived at a point where it is a fact that even dogmatic and exegetical

works can hardly hope to find a wide circulation in Germany, when they are written in Latin,—a sad testimonial to the status of Latin in a country which may boast of having devoted more time and labor to the science of philology than most others. How are we to explain that? While it is true that the understanding and use of the Latin language offers less difficulty to the Romance nations, the chief reason why Latin books are discarded among us is a certain contempt that has grown up in large circles for the study of the classics. It is remarkable, too, that we do not enter upon life with more love for the Latin tongue, after so many years of gymnasium study. The question urges itself upon us, whether it would not be profitable to return to the ancient practice of using the first five or six college years to build a classical foundation for all higher professions, and to lay such stress especially upon Latin that a permanent interest and some practical facility in its use would be ensured to the student. Enough time would remain in the years following to cultivate the other branches of learning; in fact, more time and care could then be given to the diverse individual vocations of the pupils. At present our college students, during the nine or ten years of their gymnasium course are overburdened with many branches that have not the same value for all."

While the best minds in Europe are thus pleading for a deepening and widening of the classical course, the shallow nincompoops who lead educational so-called thought in this "enlightened" and "progressive" country are doing their best to knock the props from under the small remnant of classics still left in our American colleges.

The United States may grow to be a mighty and flourishing nation; but it will never be truly great and cultured until it has restored to the classical studies that eminent and commanding place in its higher education which they rightly held in the days of our fathers.

ARTHUR PREUSS.

§ The American correspondent of the Roman *Civiltà Cattolica*, in his last letter (Quad. 1203) points out the fact that all over the Union the educational laws are growing more and more hostile to the parental and personal rights, and American Catholics have to be continually on the *qui vive* to frustrate attacks upon their school system. "It seems to be the object of those in power," he adds, and we think he is right, "to gradually increase difficulties, so that the Catholic families will at length be forced to send their children to the neutral public schools."—U. Z.

## SOCIAL QUESTION.

#### PUBLIC DINING CARS.

It is a painful sight to see in what manner our laborers are frequently forced to take their meals. Sitting on a board, or the bare ground, or perched against a wall or some other object, they partake of their scant and cold repast. Every employer ought to provide a room, or at least a tent, for the workman to eat his luncheon comfortably.

Care should also be taken that the food be in a proper condition. If it were possible that the laborer had his home near the factory or place of work, so that he could sit down for his meal with his wife and children, it would greatly contribute towards fostering the family life and keeping him away from the

saloon. In most cases, however, this is impossible.

Mr. Krupp, the famous cannon manufacturer of Essen, Germany, has adopted a very praiseworthy method to enable his employees to have their meals in a suitable manner. Wagons, whose interior is kept warm by means of hot water, are driven through the streets where the workingmen live, to receive the dinner pails prepared by their wives, well closed, each one bearing a certain number. This is done shortly before the dinner hour. The driver then hurries to the factory and each one has a chance of getting a good warm meal.

A new enterprise has been started in Berlin by the so-called "Great Central Kitchen of Berlin" (Grosse Berliner Centralkueche). The company has built a special wagon containing large vessels with double walls. The space between the walls is filled with hot water (to keep the food warm) and the interior contains the food: soup, meat, and vegetables. Upon the signal of a gong, people come with their dishes and pans and receive for the trifling sum of 10 pfennige (2½ cents) a meal, consisting of warm soup, meat, and vegetables. The first day 3,000 portions were sold, consisting of beans, potatoes, and pork. In future, the company will also furnish the plates.

The enterprise met with much approval, and a number of employees, especially workmen employed in the building trades, etc., have expressed their intention to order their meals from the company. Several committees have examined the quality of the food furnished and found it quite satisfactory.

There is no doubt that some similar enterprise would be of great benefit to the working people of our large cities. H. H.

#### CONCERNING BOYCOTTS.

We have received but one communication on our recent article regarding the great St. Louis street-car strike. The writer informs us that we "ought to know that the boycott is a legitimate means of defense for the laboring classes in their fight against monopoly."

Our correspondent forgets that the word boycott has at least two different significations.

Sometimes it means—in the definition of Fr. Holaind, S. J.—a cessation of economic intercourse with a particular firm on account of a real or supposed wrong, together with an effort to induce other persons to cease also to deal with the offenders. If the grievance be real and no coercion or misrepresentation be used, Catholic moralists agree that this comparatively harmless kind of a boycott can not said to be unjust and may be tolerated as a means of redress.

As practiced now-a-days, in this country, however, boycott means an attempt to compel, by coercion or by moral pressure, other persons not concerned in the quarrel, to give up their business relations with the supposed offenders, irrespective of the moral or legal obligations existing between the parties on whom the pressure is exercised.

Father Holaind, whom we have been quoting above, in the chapter on strikes and boycotts in his excellent manual on "The Natural Law and Legal Practice" sums up the teaching of the best authorities, as follows:

This kind of boycott is radically wrong for two reasons: 1st. It is an abuse of our liberty to check or abridge that of persons who have done us no wrong, an abuse which usually inflicts great damages on unoffending persons; 2nd. It is an attempt to compel others to dis-

regard their own contracts or the behest of the law.

The recent street-car strike has been to us, for one, an astounding revelation of the ignorance existing among Catholics with regard to the obligations of the moral law, and the deadening of conscience that can result from prejudice and violence. Many of those whom we had considered our best and most conscientious people seemed to think that the natural law and the Ten Commandments were entirely suspended during the strike.

The pulpit and the press have a solemn duty to perform here—to teach the people that sound morals will never, never allow a man or a woman to do evil in order that good may follow.

ARTHUR PREUSS.

## RELIGIOUS WORLD.

.... We note in the *Polak w Ameryce* an announcement of "Bishop" Stephan Kaminski to his "priests" and flock on a possible return to the Roman Catholic Church. Kaminski says he has made a visit to Archbishop Martinelli to see what conditions would be exacted of him and his people on their return to the Church. He does not give the details of the interview, but asks his people to stand by him, telling them that it never had been his intention to quit the Church, but that he simply wished to forcibly show the Roman authorities that their way of treating the Poles in the U. S. was an unjust one. With the *Polak*, every Catholic in this country would gladly welcome the prodigals back, but—have we not perhaps here a second edition of Vilatte? Kaminski was "ordained a priest" by Vilatte, and consequently is no priest at all. So on the part of Archbishop Martinelli there can be no compromise. Kaminski has only one alternative, and that is to go back to his quondam trade as organist. Let us however hope that he is sincere and will take his medicine in good cheer.—BEZIMIE.

.... Mr. Martin I. J. Griffin sends us the following clipping made from the *Philadelphia North American* of Aug. 20th:

"New York, August 19th.—Who the prettiest woman will be that will attend the lawn fete of St. Benedict's Catholic Church at Morris Park, L. I., is a question that is causing Father William J. McGuire and his parishioners much agitation. Whoever she is, there is a handsome gold bracelet set with nine diamonds awaiting her.

"The church has the bracelet, but Father McGuire can not get any of his congregation to act as a committee to judge beauty. The post has already been offered to six men, but each one has declined. They are afraid to act for fear of offending some other beauty."

We would brand this an outcrop of "Americanism" were it not that Mr. Griffin has steadfastly considered "Americanism" an iridescent dream.—ARTHUR PREUSS.

.... It appears that the Holy Father recently, on his name-day, gave Archbishop Ireland an opportunity to declare his position with regard to the temporal power of the papacy. The Archbishop expressed himself unequivocally in favor of a restoration of the same. This is the way the incident strikes a certain class of American newspapers (we quote from the *Mirror*, N. 28):

"The Vatican does nothing hap-hazardly. And, perhaps, the ultra-Catholicism of Archbishop John Ireland, in Rome, before the Holy

Pontiff himself, at this time, is not wholly without design to help the American political party with which Archbishop Ireland is aligned, to prevent a Catholic stampede to Mr. Bryan, because of the alleged maltreatment of the Church in the Philippines, and, of course, eventually, to make secure the vast interests of the Church in the former Spanish archipelago. The United States needs the Church in its business in the Philippines, as much as the Church needs the United States, and all the Powers need the Church in China, for the Church of Rome has there more converts than all the other churches put together and multiplied many times. The Church of Rome has its communicants high in power in China, even if disguised. It has a vast force, therefore, which it can so utilize and direct in support of the Powers as to aid them very materially in the restoration of peace and order."

.... When a priest apostatizes, look for the woman or the wine-flask, goes an old saying which continually finds new verification. The ex-Abbe Victor Charbonnel, so often mentioned in this paper before, is the latest example in point. We gather from the *Figaro* that he married a Mlle. Gallay recently, at Batignolles. A number of more or less prominent Protestants and Freemasons attended.—L. B.

.... We see from our esteemed contemporary the *Courrier de Bruxelles* (No. 177), that twenty-five theologians were ordained the middle of July in the American College at Louvain by Msgr. Vanderstappen, coadjutor of the Cardinal-Archbishop of Malines, for the American missions. Most of them are probably back in this country now. The Rector of the College, Rev. Dr. de Becker, is about to come to the U. S. for an extensive trip, upon the invitation of several American bishops and with the strong encouragement of His Eminence Card. Ledochowski. During his absence, all correspondence should be addressed to the Vice-Rector, Rev. P. Masson.—E. CAVROT.

## SCIENCE AND INDUSTRY.

### FOOD ADULTERATION.

It has become obvious that if the public is to be properly educated in hygienic matters, its information must be derived from competent authority. It is not enough to lay down rules; the reasons therefor must be given.

Scientific and professional men can render good service in this direction through plainly written and signed statements of current evils, and the means for their correction. Such a presentation of the dangers of food adulteration was made recently by Dr. J. D. Quackenbos of Columbia University in the *N. Y. Evening Post*, and almost as much good is to be expected from such publication as from legislative enactment.

Adulteration is defined as "the debasement of a pure article by the admixture of something inferior in quality and value, whether innocent or dangerous." Among the forms of adulteration referred to by Dr. Quackenbos are the addition of preservatives, such as salicylic, benzoic, and boric acids, sulphites, fluorides, borax, to canned goods, jellies, jams, cider, cheap clarets, unfermented grape-juice, beer, milk, of water to milk, of gelatine to ice-cream, the substitution of

other substances for coffee and tea, cloves, pepper, butter, cheese, lard, glucose, jelly, and distilled waters. It is pointed out that any agent that is destructive to the protoplasm of bacteria is capable of exciting a deleterious effect upon human protoplasm, and that any agent that impedes fermentation also cripples digestion. The dilution of milk with water may be a source of contamination and a means for the conveyance of infectious disease, such as typhoid fever, scarlet fever, cholera, dysentery, and gastrointestinal disorders generally, particularly in children, and during the summer. The remedy for these evils and many others of a similar character will be found in an enlightened intelligence leading to national legislative enactment, and honest enforcement of pure food laws.

P. M. J.

## THE SCIENTIFIC HYPOTHESIS AND ITS DEMONSTRATIVE VALUE.

We hear so much now-a-days of hypotheses and theories (f. i., La Place's theory, Darwin's theory) that it may not be out of place to explain a few points regarding the conditions prerequisite for the validity of a scientific hypothesis. A hypothesis or theory is the supposition of a hidden cause, which enables us to explain a series of related phenomena, not so much in their generality as rather in their specific individuality.

There is inborn in man a longing to know the causes of the phenomena surrounding him. But in many cases these causes are of such subtlety that the senses refuse to perceive them. In other instances they have been in action long before man's appearance on this globe. Again they may be in action at such distances that they escape observation. In such cases no induction nor demonstration will disclose their nature. Man then, aware that "no effect exists without a cause," tries to bridge the chasm by assuming and defining a cause which might explain these phenomena. Thus, for instance, the cause of the phenomena of light and electricity is impervious to the senses. The scientists take refuge to the theory of ether-undulation to explain these phenomena. True, the existence of the ether can never be demonstrated as a fact of absolute certainty. Nevertheless no scientist, except perhaps the sceptic philosopher, doubts its presence all over the universe. For supposing it to be real, all phenomena of light, and some think even of electricity and magnetism, become explainable.

We thus readily understand that a hypothesis never excludes error absolutely as a philosophically correct ratiocination or a dogma of faith does. For though it be conceded that one hypothesis reasonably explains all facts concerned, it is nevertheless possible that another hypothesis does so likewise. In itself, therefore, a hypothesis never crosses the threshold of probability. Only if it can be proven that all other theories are insufficient to explain the phenomena in question, and that this one alone explains them reasonably, then the hypothesis approaches certainty.

That, therefore, a theory be reasonable, it must be—

1. Possible: i. e., it must not contradict the laws of thought nor other laws of nature already demonstrated. But alas! How often are hypotheses directly at variance with said laws! This is owing to the fact that most scientists of our age are one-sided, i. e., they lack general knowledge and especially a

thorough training in philosophy.

Science has split into a great number of special branches. Thereby a general, broad conception of phenomena in their mutual interrelation has been lost sight of. Here one studies only the anatomy and physiology of the animal kingdom. He perceives a certain continuity from the lowest forms of life to the most complicated ones. He perceives a certain analogy of diverse functional members in entirely different classes. Forgetting that analogy is not yet identity, and that similarity not necessarily demands genealogical connection, he pronounces boldly that all forms of life are but modifications of the primary, most simple organism.

Another considers the universe solely from the standpoint of the mineralogist, still another studies it in its chemical features, whilst a fourth examines its physical aspect and a fifth one looks at it with the colored glasses of the natural historian. No wonder that the theories arrived at are so very different. However, there is but one nature. Who-soever studies her and neglects even a single one of the manifold sciences of geognosy, chemistry, physics, mechanics, etc., is very apt to arrive at an erroneous theory.

To propose a valid hypothesis, one must be acquainted, to a certain degree, with all branches of science, he must be well up in general knowledge and especially also in true philosophy.

A hypothesis must 2. be general. It must enable us to explain all phenomena of the same domain. It is valueless if it be in clear contradiction to but one (a miracle excepted).

3. It must be simple. If it needs many auxiliary hypotheses, it becomes suspicious, to say the least. The more "ifs" and "buts" it requires, the more spurious it is. Nature is simplicity itself.

4. If forces are to be taken into account, a theory must be mathematically exact.

The stress of a force in action ought to be subject to mathematical calculation.

A "general estimate" may be permitted to such men only as by long experience have acquired great ability in guessing; if it can be shown by figures that such and such a force must have done or must do a certain amount of work, and the actual effect correspond to the hypothetical estimate, the theory gains so much in probability that to deny it were stupidity.

Thus the wave-lengths of different lights have been measured with such exactness that the undulation theory is almost a certainty.

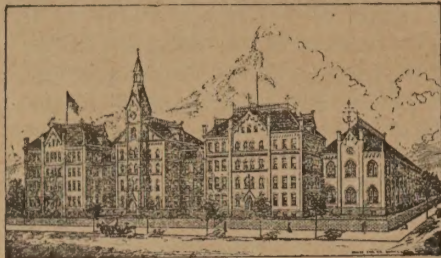
Should, however, a hypothesis lead to such complicated figuring that it can hardly be executed, the hypothesis loses nothing provided it be very simple and satisfy all other prerequisite conditions, for we can not always follow nature's mathematical progressions.

5. A hypothesis must moreover be clear. The connections between the single deductions should not lack perspicuity. If some phenomena apparently resist an explanation, this may be owing to a lack of knowledge of other causes, as yet unexplored. But a good hypothesis must enable us to show that this is really the case.

6. Finally a legitimate hypothesis can never lead to deductions that are contrary to good morals or dogmas of faith. For the God of nature and of revelation is one. Any hypothesis contradicting the revealed word of God must, a priori, be rejected as false.

Good hypotheses, like discoveries and inventions, are not of every-day occurrence; they can not be forced, or made arbitrarily.

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U. F. M—r.

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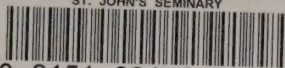


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